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An Inaugural Dissertation
on the
Passions
and their
Effects on the System
presented to the
"Medical Faculty of the University
of Pennsylvania"
for the
Degree of Doctor of Medicine
by
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of Reading Pa.

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Numerous and various, as are the dis-orders to which the human constitution is exposed, it will readily be admitted, that none can offer to the enquiring mind, a more ample and interesting field for investigation, than those which derive their origin from the mental affections. To the Student of Medicine, as yet unaccustomed to the mechanical operations and technical Language of his Profession, an investigation must be peculiarly attractive, that can be carried on without entering upon the tedious details of Pharmacy, or critically scrutinizing the operations of the Labaratory. Sensible of the extent and importance of my present undertaking, I enter upon my researches with all the diffidence incident to a young Author, in the production of an essay, which will be in part viewed as a criterion whereby to judge of his Medical proficiency. Volumes might be written, and still the subject would be fruitful in materials for its extension. As the Mariner about to encounter the dangers of an intricate voyage, places his dependence solely upon the observa-

his guard against this temporary madness, which deranges the functions, and finally the structure of these two latter organs in a very remarkable degree.

A robust and healthy man about fifty years of age, after a violent passion was seized with tremors, shivering, coldness of the extremities, great anxiety of the praecordia, depression of strength, nausea, retchings, and a bitter taste in the mouth. Duncan's Hoffman Vol. i. p. 240.

There is an instance related by Morgagni in his xxxvii. Epistle, of a Priest in whom jaundice supervened immediately after a violent perturbation of mind, which ultimately terminated in delirium, convulsions, and death on the fifth day.

An elderly practitioner of the first respectability informs me, that an old

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German cobler, who resided in Philad.
being greatly irritated by some bad boys
blowing the smoke of tobacco through
the key hole of his shop door, ran out
with an iron poker in his hand and
pursued them, but not being able to
catch them, and they still continuing
to tantalize him, he became so highly
enraged, that he suddenly fell down
dead in an apoplexy.

The following case occurred near the
village of Pottsgrove in Montgomery
county Pennsylvania. Mrs. B. had
taken an extreme dislike to her neigh
bour Mr. H. and was in the practice
of displaying it as often as an oppor-
tunity offered. At length, accidentally
meeting him at one of her neighbours
she immediately commenced the attack
upon him worse than ever, which pro-

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voked him so that he took his hat from off his head and struck her with it and walked off. In consequence of this, she gave herself over to a most violent passion, and walked home, which she had scarcely reached before she was taken with cholera morbus. The usual remedies failed, and she died on the third day.

That a paroxysm of anger or any other violent affection of the mind, may so affect the milk, in a nurse, as to induce disease in the sucking infant, is a fact that has claimed the attention of many practical authors, and is noticed by Hamilton on Female Complaints, page 319.

Anger is said sometimes to excite the organs of the circulation into such preternatural action, as to overcome lameness

and their decrepitude; and for a time even to ward off the icy hand of death itself. — Thus Dr. Johnson, in speaking of the effects of this passion, cites the instance of Alluly Aloine, who, though lying on his death bed, was reasonably supposed, worn out with an incurable disease, and not expected to live an hour, started from his litter, during the important crisis of a battle between his troops and the Portuguese; rallied his army; led them to victory — and instantly afterwards sunk exhausted, and expired.

A gentleman, in endeavouring to cut his servant with a stick, during a violent passion, was instantly cured of a contraction of the hand, of long standing which had quite hindered his writing. Man. Medical Vol. X. p. 232.

There are various other passions or emotions of the mind, or rather modifications of those already described — such as envy, malice, hatred, jealousy, emulation; ambition &c. which no doubt predispose to, produce, or aggravate the various diseases of the nervous and vascular systems to no inconsiderable degree. These are so generally in action, that their familiarity renders us scarcely sensible of the corporeal derangements which their baneful influence is constantly generating in the system.

But, as previously observed, the corporeal effects of the mental impressions are not limited to the violent passions only. The imagination alone is known occasionally to produce equally wonderful phenomena in the material machine.

It is an inexplicable fact, says the

celebrated Dr. Johnson, that our attention being strongly directed to any particular part of the body, will frequently cause a determination of blood to that part, with various unaccountable feelings there. Now, continues he, Dr. Hay garth in Bath, and Mr. Smith in Bristol, having formed much tractors, and applied them with all due form and solemnity to patients labouring under chronic rheumatism, were assured by them, that the greatest relief was obtained by simply drawing the painted pieces of wood over their affected limbs.

It is probable that in this manner, amulets, incantations, and charms, have been instrumental in producing, in the times of darkness and superstition, very many of the wonderful effects which are recorded of them, and which, in this

enlightened age, are viewed by many, with suspicion and incredulity. Time will test their curative power, by the diffusion of knowledge and the cultivation of science. But the principle no doubt remains, though perhaps under somewhat different forms. — In the seige of Breda in the year 1625, as related by Dr. Lind, and quoted by Dr. Johnson, as the garrison was on the point of surrendering to the enemy, in consequence of the great ravages of scurvy, the Prince of Orange conveyed a few phials of sham medicine into the fortress, to be distributed among the sentinels, in doses of a few drops, as the most valuable and infallible specific. The consequence was, that the mental energy, inspired by confidence in the medicine, wrought miracles such as had not marked their lives for a month before,

were seen walking in the streets, sound, straight and whole. Many who declared they had been rendered worse by all former remedies, recovered in a few days to their inexpressible joy.

Through the medium of faith, hope & in the case of the scorbutics just alluded to the influence of the imagination over human infirmities is probably as great at this day as in the darkest ages of ignorance and superstition.

Every practitioner is, or ought to be aware of the great importance of instilling into the minds of his patients, a confidence, or hope at least, of their recovery, in order the more certainly to effect a cure.

So much does the health of the body depend on that of the mind, that when merit, chance, good fortune, or any

thus circumstance, establishing on the practitioner a reputation for superior skill, the efficacy of the prescription is greatly increased by the confidence which the patient expresses in its power.

From this circumstance the physician will frequently cure a disease with precisely the same remedy, which was proved entirely abortive in the hands of his less celebrated contemporary.

It is in this way, says Dr. Simon, that the magnificent and unmeaning promises of the charlatan inspire weak minds with the most extravagant expectations, and actually in some instances produce those marvellous cures which we hear trumpeted forth; and that too, by a drug entirely inert, or diametrically opposite to the virus, even of the most simple

Dr. Pierson states that his ancestor, the late Dr. Tilton was well acquainted with a person who had gratuitously cured numbers of patients of intermittent fever simply by the aid of the imagination.

These patients applied to him, he used uniformly to tell them, in a very confident manner, that he would cure them — that they might possibly have one more fit, but that would certainly be the last. After this, retired, he used to perform some ceremony, and in the course of a week or two, they never failed to return, in order to render him thanks. His success was so considerable, that he began to think there was a specific virtue in the words which he repeated — when the following circumstance occurred. One day a patient applied to him, and received the usual answer.

at the expiration of two weeks he returned in order to tender his obligations for services. The gentleman had forgotten to perform the usual ceremony. But, as he found the cure had taken place without it, he was induced to try the effect of his customary operation without any subsequent incantation, and found the same success to attend his prescriptions, until his secret became known, as he turned off the very greedy, when a lack of confidence in the remedy put an end to his practice.

The foregoing facts, together with a multitude of others of a similar nature, and of equal authenticity, which might be enumerated, certainly go far towards establishing the great efficacy of certain mental emotions in the removal of this troublesome

confusion. And although but few physicians, I hope, would be willing to adopt the practice of the gentleman just alluded to; yet it certainly throws out a very important hint to the Medical Profession, that even while administering medicine of approved efficacy, they should not neglect to use proper exertions to inspire their patients with a good degree of confidence in the remedy used.

All the medicines in the Materia Medica are generally found, per se, insufficient to cure hypochondriacs; but by resorting to well conducted stratagems, through the medium of the mind, cures are very frequently effected.

Professor Chapman, in his clinical lectures, relates an anecdote of a gentleman having a number of servants labouring under intermittent ague and fever.

a gentleman proposed to try an experiment and a grave day; into which he promptly moved the first one who should of known not the joke, to be immediately precipitated and buried alive. — The experiment had the wished effect. They were all simultaneously cured.

Mr. Clark relates in his travels, that while on his journey he was attacked with intermittent fever — that the chills came on regularly every day at twelve o'clock. His host, observing him watch the time pass very anxiously, in order to try the effect of his mind in his case, put the clock back one hour. He had no chills that day. But the gentleman unfortunately told him of the joke, and the next day the chills came on as usual.

On the happiness of an affectionate husband, and the interest and welfare of a rising family, are generally very intimately connected with the successful termination of parturient cases, great and unremitting attention to the state of the mind, becomes peculiarly necessary during these very important periods!

Even joy, when in excess, may be injurious, and produce an alarming state of debility, from its sudden elevation, or it may probably induce fever. Hence, after parturition we should be careful not to admit improper company, lest serious consequences result from imprudence.

Grief at this critical time likewise produces a very alarming condition of the patient. And it is stated that

These injured females have been induced, by the cruelty of man, from the path of virtue, and are compelled to seek shelter abroad from their families and friends, in order to conceal the publicity of their shame become so extremely irritable, & constantly dwelling on their unhappy and forlorn situation, that the slightest irritation will generally excite convulsions.

Effusive vision or extraordinary lucid dreams which might otherwise have been proper in transmitting such report, which is so very desirable in all pertinent cases. On this account the visits of those who have a remarkable talent for telling new things, ought to be prevented. For as their unfortunate propensity is generally attended with indiscretion, they are

too frequent, in the matter of giving a very narration of the miserable fate of similar cases, which at this time certainly is in the highest degree improper and may cause, at least the spirits of our delicate patient and even be a means of reducing her to that state from which medical aid would be inconsistent to rescue her.

By a prudent law at Boston in Britain, it was provided, that nothing should be done at the time of parturition, which might give a tendency to disturb the necessary repose of the female, it was not permitted even the door of the house of the lying-in woman, which being observed, no officer of justice was permitted to enter that house since the immoderate transport proper to have at that female, who gave a new citizen to encounter.

When we find our patients reduced to a very low situation, we ought to consider life, as being suspended in a delicate balance and that very slight causes may produce a preponderance in favour of the grim monster death. Influenced by these sentiments, our attention must be directed to the mind as well as to the body. Carefully guarding it against receiving any unfavourable impressions. At the same time we should endeavour with tenderness & care, to revive, as much as possible, their sinking spirits.

When cast upon a bed of sickness, and approaching almost to the threshold of the grave, what is of greater importance, and more soothing to the mind, next to an approving conscience, than the society and attention of those

we can? and doubt, in all probability, would be more likely to have a contrary effect, than at this critical period, to be deserted by them? — This fact I adduce as striking evidence, in reader's ear.

When nature is combatting with disease, and the contest doubtful, we ought to be exceedingly careful not to create any impression upon the mind, which might have a tendency to diminish the little remaining strength of the system. For if, when the body is in perfect health, any violent affection of the mind be capable, suddenly of inducing disease, and sometimes even death: what may we not reasonably fear for, upon the application of the same cause, although applied in a moderate degree, at this juncture,

when the system is almost ready to ex-
ert its last weak effort in the contest!

I cannot speak of the practice of
ringing the bell for funerals, without
it is in serious tendency, as it immediately
induces the sick to enquire after
the name and disease of the deceased.
From this information is occasionally
attended with serious consequences.

At the first moment of convalescence,
we are particularly advised by Professor
Chapman, to remove out of the patients
sight every thing that would remind
him of the danger from which he has
just escaped. The sight of pill boxes,
physicians visits &c. — all continue no
doubt to exercise a counteracting effect.

Of all the papers of which I have
attempted to treat, Hope is perhaps
the most grateful and cordial. It is

certainly a most powerful aid in supporting the strength of the sick, and may very advantageously be resorted to by the judicious practitioner, so long as there remains a reasonable prospect of recovery. But when this prospect ceases — when death seems almost inevitable: what are we then to do? are we to stand as idle spectators, and behold our patient die? or are we to desert him at this crisis and say we can do no more for him? No — even at this time it is our bounden duty as medical philosophers, kindly and unremittingly to administer the cordial of hope: nor ever forsake our patient so long as there exists the least spark of life to be fanned, and pendulous relinquishing the gentle and cheering breeze of hope.

But perhaps it may not be deem proper
to change the topic from all human life,
and endeavour to direct it to the great
Author of so noble and happy work as,
if we can have it fixed on Him who
lived and died for us, then it is very possible
that this sight may produce a favour-
able effect on the body, and probably
may sometimes be instrumental in
restoring it to a state of health, even
under the most discouraging circumstances.
It is true, most hopeless to human sight,
and to a mere calculation on the spot:
some in the course of life's mortality way,
not only be a stumbling-block in the way,
but also be a stumbling-block in the way,
on either watching, stand at the commencement,
and by a mere the moment bestow them sweet
a Heavenly path, or else go right career.

Campbell,

In considering the influence of the various impressions upon the human system, perverse erroneous opinions of religion or piety, have had much in the production of disorders of health upon that system. In consequence of the weakness of human reason, or from some other cause, piety is too often converted into superstition and fanaticism. — and these, as it were reacting on the system, ultimately destroy, not only the intellectual, but the physical powers, of the unfortunate and misguided sufferer.

Thus to the medical philosopher are presented too many opportunities of witnessing the serious effects which arise from an inordinate indulgence in the sublime principles of religion or piety. To those pleasing and happy indulgences in religious meditations and christian exercises, which are so well

calculated to make man to live in peace and tranquillity and to die in hope or triumph, are converted by the unsparing hand of vice, into the very means which destroy his own health and happiness. His life is rendered a scene of terror and confusion, and his death, oh! how awful! — Or, which is but too often witnessed, the foundation of his reason is undermined, and gives way — and his mind is precipitated at last, into a pulpit, maniacal frenzy, which corrodes the system and marks it as a premature and an untimely grave.

But to the man, who prefer a contented life, a mind at peace, a mind free from worldly excitement, and by Nature's voice, her mild empire, Nor ever means than Nature's force employs.

Lemmermann.

-tions and charts of those who have successfully preceded him; so shall I, in entering upon this discussion, keep the experience of past ages in view, and endeavour to draw from its rich sources; such well authenticated examples, as may tend to elucidate the several divisions of my subject.— From such facts, I shall content myself with making the obvious deductions; without involving myself in the mazes of metaphysical discussion by attempting to trace the relation existing between mind and Body.- Great as are the discoveries which have resulted from the improvements in modern science and research, important disclosures still remain to be made, which, only an exclusive devotion of time and talent to the subject, will effect.- Yet undismayed by operations which at first appeared unintelligible, Reason has investigated not only the various properties of matter, but also the science of Life; with the most diligent scrutiny.- Chemistry has proved a Master-key to unlock many of the arcana of nature, and rendered

perfectly comprehensible numberless mysteries, which formerly were shrouded in doubt and obscurity. But though Physiology with almost every other branch of Science, has derived lustre from the Labours of the Chemist; it will scarcely suffice in explaining the sudden effect of the Passions on bodily Health. Important operations in this branch of Medical information have ever been involved in obscurity, and in all probability will so continue, as long as human intellect is confined within its present narrow limits. The boundless goodness of the Deity, is manifest here as in all the minutiae of his work, arranged with infinite wisdom and nicety. Were there not causes for speculation to man, in the intimate nature of things which have evaded the most diligent enquiry, one great stimulus to action would be entirely destroyed. Ambition would no longer inspire his soul with a desire for fame, enquiry would forever cease and he would be restless with inactivity or lulled in the

apathy of original barbarism. The limits of the present essay, must necessarily compel me to condense as far as practicable the matter to be reviewed. I shall therefore confine myself to the examination of a few of the prominent Passions, and notice their effect on the System. Upon reflection, we shall find Pleasure and Pain, and the causes which originate those sensations, to be the great hinges on which all the Passions turn. They are the original causes, producing the various modifications of mind, that from time to time, we find exciting the breast of man. the most fruitful sources of his happiness and misery. The Passions have been arrayed under two heads, by most of the writers who have delineated them. viz. the Natural and Adventitious or Acquired. They have also been divided into Stimulant and Sedative. —
Those, that we find invariably connected with the constitution of man, in whatever situation he may be placed are the Natural. The Adventitious are modi-

fications of the Natural, or the Offsprings of civilization, and the social intercourse of man with his fellows. Magendie has defined two sorts of Passions, the Animal and Social the former he describes as having "a twofold design, viz the preservation of the individual and of the Species." To effect this, Anger, Fear, Sorrow, Hatred, excessive Hunger, venereal desire, Jealousy, &c are all called into action. "The Passions which belong to the Social state, he continues, are only the social wants carried to excess. Ambition, is the inordinate love of power, avarice, the love of riches become excessive. Hatred and Revenge, that natural and impetuous desire to injure whoever hurts us &c" Since Pleasure and Pain are acknowledged to be the most prolific sources of our Passions, so are they either useful or destructive, according as they rise to undue violence, or deviate from the golden mean. Hope, Joy, Love, and Friendship, are found swelling the train of Pleasure, whilst Hate, Fear, Grief, and Sadness, are all arrayed on the side of Pain —

Mr. Hunt defines Love to be "that Passion which was implanted in the human breast, for the purpose of bringing the Sexes together, and thereby increasing their happiness." It has also been explained to be an action of the mind, desiring that which is good. The Operations, of this grateful Passion, are wonderful and inexplicable. It leads to pacify the Conqueror, and renders mild the most ferocious disposition. Happy Love gives a charm to Life, supports Health, and frequently occasions the cure of many diseases, which art has in vain attempted to subdue. The imagination of Poets, revelling in the bright visions peculiar to their temperaments, has depicted reciprocal affection as "the richest bounty of indulgent Heaven." It is one of the strongest ties which unites us to Virtue, and contributes largely to the happiness of society. It increases the vital energy, quickens the circulation, gives brilliancy to the eye and

affects the Heart with the most exquisite delight of which it is susceptible. "Love, sans-pareille is composed of several different Passions, Pride, Hope, Pleasure, Chagrin, Jealousy, and sometimes despair, are the numerous retinue by which it is accompanied." It produces then on the animal economy, different effects and in a greater or less degree, according as either of these Passions predominate or as it is counterbalanced by one or several others. Therefore grateful as is the consummation of successful Love, and powerful as may be its effect in "sweetening every bitter of this life" disappointed in its object, it becomes violent and untractable, and requires the utmost attention of the Physician in its treatment. Dr Rush describes the symptoms of Love when about to terminate in disease, to be "sighing, wakefulness, hesitated talking or silence upon the subject of the object beloved, and a predilection to Solitude. The effects are Dyspepsia, Hysteria, Hypochondriasis, Fever,

and Madness. The last has sometimes induced Suicide, while all the others have now and then produced Death." In accordance with the plan proposed, it may be proper here to adduce a few well authenticated cases where this passion has resulted in disease and Death — Fourtelle relates the following — :" A Soldier who was in Love with a Young Woman had made an assignation with her at Night — As she was late in coming he hastened to meet her, at the moment he perceived her, he ran to her and embracing her in transport, he gave a cry of Pain and expired." He also informs us of the adventure of the Young Man, who had contracted a violent passion for Mademoiselle Gaussin; he went one day, threw himself at her feet and there expired in Love, Pleasure and Fury." The same Author tells us "Love made such an impression on a Young Man, who was sitting at the Table near an amiable Young Widow, that the Blood gushed forth with im-

-petuosity from one of the veins of the forehead" Examples of the description might be multiplied, but the relation of the foregoing is deemed sufficient for our purpose. The treatment recommended by Dr. Rush, in this Passion, after a diseased action of the system has been induced and "when it is accompanied with Fever or great excitement in the Brain, or any other part of the animal economy" is the Antiphlogistic plan strictly adhered to. To prove that persons, who have recovered by pursuing this method, evince no affection for the object formerly loved; he instances the case of the Prince of Conde "who complained in this state of mind that his Physicians had drawn off all his love for his Mistress by their depleting remedies" To prevent the recurrence of the disease, all exciting causes are to be carefully avoided - The Patient should tear himself from the company of his Mistress, relate himself with the conversation of Strangers, seek relief in the employment after

ded to the mind by a change of scene and climate, and endeavour to obliterate her image from his recollection. Professor Rush suggests a cure of disappointed Love, "by exciting a more powerful Passion in the mind; "Ambition", he continues, "should be preferred for this purpose." This Passion exists in an infinite variety of forms in man, and by its incessant fluctuation between Hope and Fear, continually exciting strong and lasting contention, is eminently calculated to eradicate the effect produced, by unsuccessful or misplaced Love - But here extreme circumspection is requisite, lest in avoiding Scylla, we find ourselves wrecked on Charybdis - Disappointment and Envy may succeed the anticipation of imaginary Happiness, and these changing into fell Despair, may destroy vital health, undermine the system, and terminate in disease or death -

Anger -

Anger is the result of our aversion to Pain, and in the

language of Dr. Rush "was implanted in the human mind, for wise and useful purposes. It is only when it ascends to rage and fury or when it is perverted into malice and revenge, that it becomes a sin and disease." Restrained within the bounds of reason, it proves a necessary safeguard to the well being of Society protecting our rights and affording a shield against the assaults of the violent. It has obtained different appellations, as it varies in degree and duration. Revenge, Malice, Envy, Hatred, or Aversion, are all modifications of Anger. This powerful and impetuous affection, seldom takes possession of the mind without displaying outwardly, unequivocal symptoms of its inward operations, exciting to fierce and sudden resentment, or by a more furious tempest within, hurrying its victim into the very chambers of Death. The Symptoms when this Passion is about to eventuate in disease, are a faltering of the speech, swelling of the face, eyes staring wild and fierce, pulse full, strong and frequent, also irregular, with a deter-

-mination of blood to the head foaming at the mouth, trembling of the frame, respiration difficult and impeded by sighing.— Dr. Rush remarks "Sometimes this disease appears with paleness, tremors, sickness at the Stomach, quick respiration, puking, Syncope and asphyxia. It is in this, generally combined with Fear and hence arises the abstraction of blood from the brain, and its determination to other parts of the Body." Most writers on this subject, agree in assigning ~~in assigning~~ to it a peculiar influence over the Hepatic System, giving redundancy to the Secretion of Bile, and frequently producing Jaundice. Haller in his work on Physiology, remarking on Anger when it becomes a disease, says. "that it accelerates the Pulse, and has induced hæmorrhages, Apoplexy, a great distention of the heart, that it has ruptured cicatrices of wounds, produced inflammation, profuse perspiration, a sudden secretion of Bile, vomiting and Diarrhœa". Examples of the ill effect produced on the animal economy by this Passion, are by no means rare Dr. Ewell has recorded

the following— "A Gentleman greatly incensed against his Servant, drew his Sword-Cane with intention to run him through his body. Two or three of his Friends being present, laid hold of the Gentleman and took away the Sword, that he might not pollute his hands with the blood of his Servant. While he was thus in their hands, the Gentleman through extreme Anger fell into an Apoplexy; which terminated his existence." Tourlelle relates the case of King Wenceslaus who was struck with Apoplexy, which occasioned his death in a few days, from being violently enraged with a man, who had not informed him of the troubles excited at Prague by Ziska. He also remarks "I have seen two women perish, the one in convulsions at the end of six hours, and the other suffocated in two days from giving themselves up to transports of Fury." Such have been a few of the results of excessive Anger, where its operation has proved terrible and destructive, yet the moderate indulgence of it, is not only allowable and necessary, but has also proved useful in the cure of diseases; as will be seen by

the following case. Van Swieten mentions the circumstance of a man, "who, during a violent Passion, in attempting to beat his Servant with a Stick, was immediately cured of a contraction of the ham of a long standing which had quite hindered his walking." Examples are also given, in which a Paroxysm of Anger, has been effectual in removing attacks of Palsy and Hypochondriasis. Thus we find that this Passion when circumscribed by just bounds, is sometimes productive, of even grateful results. The question then very naturally presents itself; How are the morbid degrees of Anger to be averted? We answer promptly by Education and moral reflection. Extreme Anger, we are informed by Dr Rush "is not only contrary to Religion and morals, but to liberal manners. The term Gentleman, implies a command of this Passion above all others." An ingenious plan was adopted by Socrates, who whenever he found himself disposed to Anger, would check it by speaking low in opposition to the motions of his displeasure. Thus he afforded room for reflection and allayed by mildness, what would impel

hastily disposeth to the gratification of resentment. The treat-
-ment of morbid anger has been divided by Dr Rush. whose
method is preferable, into "two classes viz remedies proper
during the Paroxysms and such as are proper in their inter-
-vals, to prevent their recurrence" To the first he refers a
draught of cold water and silence" both of which by af-
-fording time for reflection, permit the tumult of Passion
to subside. He instances the case of "General Galvez, for-
-merly of the Spanish Army, who made it a practice when
he felt himself disposed to be angry, to drink a Bottle of
Claret. It instantly composed his mind, probably by over-
-coming a weak morbid action and producing agreeable and
healthy excitement in his brain." In cases "attended with
fear and a determination of the blood to the Stomach and
viscera of the Thorax" the Doctor gives a preference to the
remedial powers of Opium. In prevention of the ill effects
of this Passion, which has been justly termed "the sin of men,"
he recommends an Antiphlogistic regimen and avoiding
the use of Ardent Spirits. Speaking in a loud tone of voice

swearing, and violent gesticulation, should be shunned; as by their former association with Anger, they serve but as "fuel to the Fire" increasing what it is our design to extinguish.—

Hatred

Hatred has been defined "the thought of the Pain which any thing present or absent is apt to produce in us." It is a fury, which nurtured in the breast of man utterly precludes every thing like peace and happiness. Like poison it corrodes mind and body, weakens the nerves, and involves its victims in countless evils and diseases. It has also been forcibly and not unaptly called "the sin of Devils, being not confined at home but roving abroad and seeking whom it may devour." It may originate from encouraging prejudice and may justly be termed, the Offspring of Envy, generated by entertaining a malicious desire of injuring those, with whom we are dissatisfied. It gathers strength by indulgence, but finally recoils with tenfold violence on the wretch who has harboured it.

The following case related by Dr. Ewell, represents this Passion perhaps in its most disgusting attitude. "A certain Italian having his Enemy in his power, told him there was no possible way for him to save his life unless he would immediately deny and renounce his Saviour. The timorous wretch, in hope of mercy, did it, when the other forthwith stabbed him to the Heart, saying that now he had a full revenge, for he had killed at once both his body and soul." Combined with envy, which Solomon has figuratively called "a rottenness of the bones," it becomes if possible still more odious. Here, in addition to the misery and confusion it entails upon Society, it invades the very sanctity of domestic happiness and arrays members of the same family in deadly animosity against each other. In such a tumult of the Passions, the mind is poisoned and bodily health must necessarily be destroyed. Fortunately for mankind the wickedness of heart which prompts to the consummation of this horrid Passion, generally carries its own punishment with it. The miserable state of King Richard the Third,

who was a Slave to his Passions" after the murder of his Nephews, as described by Sir Thomas More, is a satisfactory illustration of this point. "I have heard" says he, "by credible reports that after this abominable deed, he never had quiet in his mind, and never thought himself safe. When he went abroad, his eyes whirled about, his body was priuily armed, his hand ever on his dagger, his countenance and manner like one who was ever ready to strike, he took no rest in the night, lay long waking and musing, sore wearied with care and watching, and rather slumbered than slept, troubled with fearful dreams, he sometimes started suddenly up, leaped out of his bed and ran about the chamber: his restless heart was continually tossed and turmoiled with the tedious impression and stormy remembrance, of his horrid and abominable deeds". The skill of the Physician in vain contends with the diseases induced by the odious Passions - Professor Rush, has suggested "a physical remedy, which he thinks will at least palliate them, viz. Frequent convivial society between persons, who are hostile to each other." But does not the

very fact of harbouring Hatred and Envy, utterly precludes the application of this remedy? would not their malevolence rather urge them to shun the objects which have generated their dislike? and would not such communion with them by continually presenting the original exciting cause, serve but to feed the Passion and widen the breach?— Education and Religion are more effectual in their operation. By indulging our selfishness and continually bearing in mind the Golden rule "to do unto others as we wish them to do unto us". By improving the mind in literary and scientific pursuits and placing our hope of success, rather in our merit than in our pretensions, we may in a measure wither our predisposition to these criminal indulgences—

HOPE

We turn with pleasure from the contemplation of these malevolent Passions, to the investigation of Hope; that universal Anchor of the soul in all its extremities. This Passion which is a modification of Joy has been defined "that pleasure in the mind, which every one finds in himself upon the thought of a

ineffitable future enjoyment of a thing, which is sent to delight him. From its indulgence is it that we derive unalloyed and pure happiness. Anticipation affords a charm far beyond the satisfaction of present enjoyment, and in numberless instances, exerts a happy influence towards the restoration of health. It comforts the afflicted, dishearses rewards for every toil, and presents its brightest images to the mind, where every other consolation is denied us. The captive in his cell, the Martyr at the Stake, are both supported by its grateful whisperings; nay even in that awful hour when "the quivering lip, pale cheek, and closing eye" give notice of approaching dissolution, Hope triumphantly maintains its influence over the last efforts of decaying Reason. The strongest instance of the effect produced by this passion, on the diseases incident to the human body, perhaps is that recorded in the History of the Siege of Breda in 1625, "The Garrison depressed by fatigue, poisoned by bad provisions and dying rapidly of the Scurvy were on the point of giving up the Town. The Prince of Orange, anxious to pre-

and its ills, continued to send Letters to the Garrison, promising them speedy assistance. These were accompanied with newly discovered medicines against the Scurvy, of a most extraordinary price but still more extraordinary efficacy. To each Physician were given three small vials, filled with drops of such sovereign power that four drops were sufficient to impart a healing virtue to a Gallon of Liquor — Be more, says the Physician, who was an Eyewitness of this curious fact, began to display our wonder working Balsams. All who had the Scurvy crowded around us, to take their doses. Cheerfulness appeared in every countenance and an universal faith prevailed in the sovereign virtues of the remedy. The effect of this delusion was truly astonishing. Many who had not moved their limbs for a month before, were seen walking the Streets erect and perfectly cured. Many who declared they had been rendered worse by all former remedies, recovered in a few days to their inexpressible Joy and the no less general surprise, on their taking what we affirmed to be their precious Drops cure." — Thus we find Flora, to be one of

our greatest consolations in sickness, and when judiciously excited, even proving the welcome harbinger of returning health. We have now briefly noticed several of the mental affections, and observed their physical effect in health and disease. To extend this part of my subject by a critical examination of the consequences resulting from Joy, Fear, Grief, &c, would be unnecessary. I shall content myself with a few general observations. The stimulating effect of Joy, inspiring us with pleasure and delight in its excess, proves injurious to health, inducing Syncope, Apoplexy, and even death. Crichton in his work on mental derangement, relates cases which have thus terminated, and the History of our own country also affords such instances. Its morbid state should be prevented, by exciting a counter effect through the medium of Grief or Fear, by judiciously uniting disagreeable circumstances, with the exultation caused by Joyful events, and thus preparing the mind for their reception. The same remedies are mentioned by Dr. Rush to prevent the ill effects of Laughter, which he says "is connected with Joy, but produced by dif-

ferent causes. In convulsions, a dose of excessive Laudanum may cause the rupture of a blood vessel, either in the Lungs, Liver or Brain and thus terminate fatally through the medium of effusion and congestion. Otherwise, it is succeeded by a pain in the left side, hiccup and low spirits; and for the relief of these symptoms we are informed on the authority of the illustrious Cooper that "Laudanum seldom fails of proving successful." In obtaining a sedative effect to Grief or Fear, most writers seem to coincide. They exert an enfeebling influence on the nervous System and diminish the circulation. The undue pause of the former in its full force, has frequently been production of Syncope, Synchronism and Apoplexy; while the latter is often succeeded by Fever, Epilepsy, Mania, Convulsions, Asphyxia and Death. The peculiar action which the sudden excitement of Fear exerts on the Hair, is well known, causing it to stand upright and changing its colour to a grey or white. This Passion is the guard that protects us from many of the dangers incident to Life, but if urged to excess like the excess of all the other Passions, it is injurious. Infancy is the

period of life best adapted to the reception of correct impressions in the mind and by refraining from the relation of that class of novels in which Phantoms, Witches, and Sorcerers figure with so much eclat, we protect our children from a multitude of evils which in more mature life would otherwise assail them. The remedies for Priestcraft are of the moral than physical nature. Though Ignorance which may be obtained from Anodynes, its use can only be effected by time and "those secret operations" that sustain the Strength and which are only afforded "by consolation from above". The sudden change from one affection to another should be studiously avoided, its injurious effects might be fully as hazardous as suffering the original affection to rule with uncontrolled sway. We must therefore endeavour to moderate their action and thus by weakening, we may gradually overcome their influence, without incurring the danger which must inevitably result from a sudden change. Instances are recorded in which profound Priests at the supposed life of a relative; by the sudden and unexpected appearance of that relative, being

converted into extreme joy, the terminates in immediate death. Hence we find that the moderate and agreeable affections of the mind prove injurious only in their abuse and that the correct exercise of them, is not only useful and inspiring but that mere existence in a dispassionate state would be next to impossible. I have concluded this part of my subject by an extract from an abbreviated — "Effect of the modern mode of reasoned by the Febrile days Fevers are common in old age. At this period the vigor of the body is continually diminished and the energies and powers naturally tend towards the Epigastrium. Consequently the effect of strong passions is to attract them towards the focus of the Sensibility. Hence results that the epigastrium retaining and the whole tissue, consequently a spasm, which occasions the greatest disorder in the system, and which sometimes suddenly arrests the motions of life. The same passions are apt to occasion in youth, but only produce commotions in the system and the energies of youth are more capable of supporting the violent shocks, the powerful attractions of the Epigastrium which at this age easily repels the energies to

wards the circumference, is less disposed to retain them and consequently to promote the dangerous effects of the Poisons. However they should not be long continued, especially if they are of a painful nature: otherwise they give place to very serious physical evils, if they do not by their violence produce sudden death" — —

Having now introduced the powerful agency of the Poisons in the production and cure of Disease and noticed their treatment when they have assumed a morbid action. I shall next make some observations with regard to their application, with ~~xxx to their application~~ as remedies. But it will be proper, first to remark, that their effect is considerably varied, by their acting separately or in combination and by the peculiarities of age Rank in Society, Occupation and Habits. Mental remedies, are too often relied on in the treatment of disease, and an entire reliance placed on the ordinary operation of the various values of the Materia Medica. Idiosyncrasy may cause a different result from ordinary in the operation of particular remedies; and the same remedy does not

always produce the same effect on the same person, implicit confidence in the skill of a Physician, and under common circumstances wonderfully successful in his prescriptions will entirely fail, when prescribed to a Patient who is distrustful and timid. To this may be ascribed the surprising and astonishing cures, performed by Empirics and those, who combat disease through the medium of "charms and mysterious incantations." Time was indeed must be that Practitioner's experience, who has not in his own practice, witnessed the powerful agency of the mind in the relief of disease. Were not the imagination thus of actual, particularly in the treatment of Mania and Hypochondriasis numerous and mortifying would be the results to that Physician, who has viewed the application of mental remedies as useful and efficacious. But here it must be understood, that our hope of success in the treatment of disease, is not based on the exhibition of these remedies alone. Viewed in the light of useful and necessary auxiliaries. When peculiar circumstances in the management of a particular disease, indicate the exhibition of an Emetic, Cathartic or Diaphoretic, we would scarcely re-

not to the Opiate to obtain the result. It is important to remember if the remark of Dr Good is correct, "that their influence on the state and disorders of the body, is wonderful and powerful." In their employment, as well as in that of all the powerful articles of the Materia Medica, the Practitioner, in the Magnificent Profession he is to be guided. Peculiarities of Constitution and situation, may require a deviation from the ordinary track in the exhibition of Mercury and Opium, the same, with a similarity, in the effect produced by the stimulating and sedative Opinions. Dr Rush in a.m. us "that the most chronical and fatal diseases are to be affected by the same means. the first reduce the system, then excite convulsive action, and finally remove the consequent debility, or subtle morbid action, by stimulant remedies." It may now be proper to notice the effect of the Opinions, in the treatment of a few particular diseases and in this part of our subject we will confine ourselves to Mania and Hypochondriasis: a further extension would be incompatible with our present object.

The wards of every Hospital and Madhouse, afford abundant proof that the affections of the mind, are powerful in the production of this disease. In its treatment, the remedies which operate on the body through the medium of the mind, occupy a conspicuous station. The Author strongly urges the necessity of securing complete authority over maniacal patients, and "thus by securing their obedience, respect and affections, the Physician is enabled to apply his remedies with ease, certainty and success." This end is to be obtained through the medium of the eye, voice, countenance, and conduct, of the Physician. He should preserve an uniform dignity in his intercourse with them, and treat them with all the ceremony due to their former habits and situation in life. Flagellation may be useful to combat their passions, and their confidence may be secured, by steady acts and humanity. To remove the deranged association of Ideas, incident to this disease, it also is proper to occupy their minds, with some agreeable and regular train of thought, suitable to their various inclinations.

He should gradually introduce them to their former Habits and the Society of their Friends engage them in rural sports, take them to Public amusements, Bathing Places &c. but with as little appearance of design as possible. The neutralizing effect of such Passions, is clearly seen in the treatment commonly pursued in Mania. Fear has been often successfully employed in supplanting uncontroled Rage, and Terror has in more than one instance been the means of radicating the disease.

Hypochondriasis.

The state of the mind in this disease is thus described by Dr Cullen, — "A languor listlessness, or want of resolution and activity, with respect to all undertakings; a disposition to seriousness, sadness and timidity, as to all future events and apprehension of the worst or most unhappy state of them; and therefore, often upon slight grounds, an apprehension of great evil. Such persons are particularly attentive to the state of their own health, to every the smallest change of feeling in their

bodies; and from any unusual sensation, perhaps of the slightest kind, they apprehend great danger, and even death itself. In respect to these feelings and fears, there is commonly the most obstinate belief and persuasion." The importance of the mental treatment of this disease is generally admitted. The whims and caprices of the Patient respecting his health should never be ridiculed by the Physician, but by an apparent acquiescence to the truth of his statement, we prepare him for the operation of our remedies — contradiction and argument, employed towards a person who is firmly impressed with the idea that he is made of Glass, will never eradicate this belief from his mind; but rather tend to strengthen him, in his mistaken and extravagant opinion. Raillery, will only serve to diminish his confidence in the skill of the Practitioner. These false impressions may be removed by exciting a continued train of ideas, of superior force, which will exercise the mind without fatiguing it. Idleness, which is productive of a paucity of mind, predisposing to Hypochondriasis, should be studiously avoided. Amuse-

-ments and exercise, as they serve to divert the mind from dwelling on its morbid feelings, may be productive of great service. Fear, when judiciously excited, may prove successful in eradicating the disease. This, is satisfactorily illustrated in the case detailed by Dr. Ewell. The Patient imagined himself to be dead. His Physician effected an instantaneous cure by proposing to the Patients friends in his hearing, a Post Mortem Examination. Examples are also recorded in which a Paroxysm of Anger has proved an efficient remedy. These facts afford a useful lesson to the Practitioner in his treatment of Hypochondriasis.

It is scarcely necessary, to make a critical enquiry concerning the application of these remedies to Practice, and were the inclination ever so strong, the Limits of this Essay would be an insuperable bar to its indulgence. To notice the method of treatment in particular diseases, and there are but few, in which mental remedies do not exert a greater or less influence, would unnecessary extend our subject. However, as the

Passions are a prolific source of injury to women, during the periods of Pregnancy and Delivery it may be proper to make a few remarks, concerning the method of averting their ill effects. During Gestation, particularly in its later periods, tranquillity of mind is absolutely necessary for the Patients preservation, immoderate desires and the baneful effects of the strong Passions, should be studiously avoided - Moderation in every thing, is at this time more imperatively demanded than at any other period, and is the most certain mean of procuring a favourable termination of Pregnancy. Not only the welfare of the being, to whom the Patient is about to give life and sensation; but the comfort and happiness of herself and surrounding family, is rending upon her observance of these regulations - We have seen in the preceding pages, how powerfully the Passions may act upon the body, and that even the sudden destruction of life, has been effected through their agency - The greatest care, therefore should be employed in avoiding every circumstance, which might tend towards their sudden excitement. The plea-

morbid sensation of joy and other grateful feelings, as has been before observed, is not directed to this danger. Their excess, by inducing a state of debility beyond the point of reaction, is as pernicious as the results produced by the more powerful stimulants. Therefore, the causes which might lead to these various consequences, should be carefully guarded against. A certain portion of the Female World, are singularly fond of the relation of any thing which partakes of the marvellous or dangerous — To such the narration of the great suffering undergone by poor Mrs. A — and the melancholy termination of Mrs. B's case affords a species of Pleasure — This idle gratification, should in every case be strictly prohibited; for by such means, fear or a modification of it is excited, and serious consequences must be the result — The same objection, exists to the perusal of Writers who have treated on Parturiency —

We have thus hastily glanced at the leading features of our subject and endeavoured in some degree, to exemplify the wonderful influence which the

Passions exert, over the health of the body. When properly controled, they assist in erecting a barrier between us and disease and are only detrimental, in their excess. The dangers resulting from their abuse, are not so easily prevented. Early moral impressions and a good education, are the only means by which we can oppose them. It is impossible for human nature to resist the excitement of Joy and Grief, which at times have proved hurtful; but no one will deny, that a person who has acquired a certain indifference to the occurrances of Life, would be less affected by these Passions than one whose sensibility is awakeni by their slightest impression. It would be fortunate for mankind, were they to view every excess of the Passions as a vice. The consummation of earthly happiness, would then no longer be visionary and Life would prove an unceasing flow of delights. Guided by reason and mature reflection, man is securely fortified against the attacks of Ambition or Avarice. For there he will learn, that the gratification of these Passions is by no

means, a sufficient compensation for the pains and danger, which are necessarily encountered by their votaries — To the will has been referred a powerful dominion over the operations of the System, and the health of both mind and body, is said to be materially influenced by its operation — The will, when not deranged, is the effect of our Judgment; and "the laws of morality" Haller tells us, tend to give it the best possible direction." What better means have we to effect this, than by a judicious education? — It is the only method of acquiring power over the will, and of subjecting our Passions to the dominion of our Reason — It teaches us to moderate our desires, yields tranquillity to the mind and as a necessary consequence protects the System from a most fruitful source of Disease —"

With these remarks, I submit the fore going pages to your perusal, confidently relying on your liberality, to pardon all the inac-

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curacies which they contain, and well assured, that the indulgence usually meted out on occasions like the present, will also be extended to this ——